THE

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Ireland and America, etc.

Such is the title which our friend and missionary, the Rev. Alexander King, of Dublin, gives to two very characteristic Letters which he addressed to Father Mathew, (upon his return from his American tour,) and to Dr. Cullen, the Roman Catholic Primate of Ireland. We commend them to our readers, without further preface. They are worthy of the serious consideration of Romanists, on both sides of the Atlantic, and quite appropriate for the place which we assign them in the present number of our Magazine.

To the Very Rev. Theobald Mathew.

MY DEAR SIR—"Welcome home" has by this time become a familiar sound to your ear, sending the grateful voice of Poor Old Ireland once more to your generous and rejoicing heart.

May Ireland's welcome and Ireland's wants be graciously expounded to your mind by the good Providence of God, and may your remaining days of labor for Ireland's welfare be your happiest and your best!

You have had a glorious opportunity of prosecuting your great work of philanthropy in America; you have had a large experience of the intelligent sympathy of the noble-hearted people of the "Great Republic;" and you have returned to your native land to enter, I trust, upon a high career of usefulness, encouraged by your great success, and convinced that recent mercies make you still more a debtor to humanity and to God.

Permit me, my dear Sir, to congratulate you on your American friendships and experiences, and to bid you heartily "GOD speed" in your efforts to make them productive of lasting blessings to Ireland.

Our former friendship, and my own impressions of America, have made me feel a deep interest in your mission. Long may you live, and successfully may you labor, to propagate among our countrymen at home those principles by whose influence America has obtained its "unexampled prosperity," and been honored of GOD to become "an asylum to the persecuted, and a home to the oppressed!"

The triumphs of Christian philanthropy in the United States bring the highest honor to the human mind and to the Gospel of our salvation. The sacred regard for

the claims of conscience, the devoted attachment to the cause of popular education and social progress, the heroic spirit of enterprise and self-reliance, and the intelligent appreciation of personal duties and personal rights, (the melancholy exception in the case of southern slavery, notwithstanding,) which inspire the masses of the American people, and mould their national character, present a truly sublime spectacle for the admiration and imitation of the world.

Ireland yearns for the benefit of this example, and you are the man to impress it on Ireland's heart.

Critical circumstances and perilous times have arisen to the cause of social concord and popular education in our country. Extreme and exclusive pretensions are urged against the influence of charity and general enlightenment. Strenuous exertions are being made to fasten upon Ireland the rusty gyves of a mental despotism that has crushed and cursed the finest nations of continental Europe, at a time when we require all the hallowed influences of mutual kindness, popular improvement and intelligent co-operation amongst all sects and classes, to build up our manhood, and to sanctify our nationality.

Your return to Ireland is most opportune—your testimony to the value of American "Institutions" is most important. May you be enabled to witness a good confession to the power of a free Christianity among a free people, and to war a good warfare against the antiquated claims of bigotry and exclusiveness, that you may teach Irishmen to cherish that love of truth and liberty by which alone they can secure for their country a name of honor among the nations.

Believe me, my dear Sir, with sincere respect,

Yours truly, A. KING.

Dublin, Nov. 28th.

To the Eminent and Right Rev. Dr. Cullen,

R. C. Primate, Papal Legate, &c. &c.

RIGHT REV. SIR,—Your exalted position and your peculiar functions attach great importance to your proceeding, on all questions concerning education and social economics in Ireland.

You are the accredited representative and exponent of the established régime of the Papal States,—the government of the highest authorities of the Roman Catholic Church. You have been commissioned, direct from Rome, in contravention of established precedent, to introduce the Italian system into Ireland, and to set the Irish nation right, according to the Italian model.

This great enterprise is beset with difficulties; but he who believes himself to be armed with a divine mission—

"Laughs at impossibilities,
"And says,—'It shall be done!'"

As, however, prudence is a useful handmaid to piety, you will, doubtless, esteem it a favor to have any of the real difficulties of your undertaking pointed out.

I beg, then, to call your prompt and practical attention to one of the most formidable sources of opposition. I refer not to Queen's Colleges or National Schools;

to popular Literary Societies, or to Mechanics' Institutes; though all these are powerful antagonistic forces, which you must put down.

My present object is to point to the pernicious influence of America, and to invite your decisive action in regard to the strange and powerful auspices under which that influence is brought to bear upon the minds and manners of Irishmen.

I shall not occupy your time with remarks on the recent tour of the American Minister in Ireland, and the startling reports of priests and people receiving him, and his speeches about "Education," "Mental Freedom," "Popular Rights," "Religious Liberty," &c. with marked approbation; though these things must be looked after, especially if we are going to have a Galway-American Packet Station!

I might remind you of the eulogy upon the religious liberty of the United States, reported to have been delivered some months ago, in London, by an Irish American Roman Catholic dignitary, when on his way to Rome. But as it appears that gentleman has changed his mind since his visit to the Eternal City, and as he is out of your jurisdiction, and as he is perhaps even now a Cardinal, and as you might not like to censure the erroneous opinions of an ecclesiastical superior, I shall not dwell upon his case, though it is evidently one of huge mischief.

We may give undivided attention to a still more dangerous instance.

The "Institutions" of America have recently been lauded in a most impressive way by a Roman Catholic clergyman, most highly esteemed and generally beloved in this country—the excellent and Very Rev. T. Mathew, of Cork. This devoted philanthropist of world-wide fame, has expressed his opinion of the social and educational system of America, not in an incidental allusion or ambiguous remark, but under the most affecting circumstances and in the most solemn manner. When delivering a farewell address to the American people, with one foot (as it were) on the American shore and the other upon the deck of the vessel about to carry him across the mighty deep to his native land, with the eyes of Ireland and of the whole civilized world upon him, knowing that his words would enter thousands of susceptive hearts, and be written in the characters of light in the Album of Universal Philanthropy, in a fervent appeal to GOD as "the Almighty Disposer of human events, in whose hands are the destinies of nations," he recognized American "Institutions" as the cause of America's "unexampled prosperity;" and, as if glancing at the terrible consequences of that European absolutism which you represent, he prayed that America may continue to "afford an asylum to the persecuted and a home to the oppressed!"

These, Sir, are fearfully suggestive words to the minds of Irishmen, just now.

The "Institutions" of America are essentially anti-papal and heretical. They secure no exclusive privileges for the clergy, while they provide for the education and elevation of the people. They effectually ignore, and virtually insult the claims of Pontifical infallibility—they neither set it up nor put it down! They leave the people to choose their own religion and religious teachers, and to support them as their religious convictions may suggest. They are the pride of all pleaders for popular rights, united education, and freedom of conscience. They are the actual averment of the idea that the people may and can educate and govern themselves.

The offspring of the British Constitution which you and Cardinal Antonelli so much abhor—popularised under the influence of Protestant Puritanism, in utter neglect or determined defiance of supreme ecclesiastical authority, inheriting no hierarchical benediction, and recognising no Bulls, Rescripts, or Canon Laws—these

"Institutions" are the bold embodiments of the execrated system of civil and religious liberty, aptly designated by the late Pope as "The most pestilent heresy of modern times!"

Here then, Right Rev. Sir, is work for you to do which must be done with all decision and despatch.

Father Mathew's influence in Ireland is immense—probably much greater than your own. His is the influence not of foreign authority, but of well-known native moral worth. His words will have a contagious impressiveness on Irish hearts. His praises of American Institutions will prove a tower of strength for the supporters of mixed education, and the friends of popular liberty.

You must of necessity interpose.

It may be difficult to say what can be done—but something must be done—for if you do not interfere, people will say you dare not, or do not know how. It will not do privately to tell Mr. Mathew to unsay or be silent; for his testimony has been given, and he will not belie his deep convictions. An Italian anathema against the seat of the evil will not avail, for Yankees laugh at Ecclesiastical thunder, and American "Institutions" do not provide to die of clerical curses.

It would seem that your only course is publicly to call Father Mathew to order, and convince him and Ireland that he is wrong!

I merely suggest this. You will best know what may best serve the cause of Ultramontanism.

One thing is certain,—common people will think that if the Italian system, which you represent, is beneficent and from God, the American system, which Father Mathew applauds, must be a dangerous and diabolical delusion. If the Irish people reason thus, what will be the result?

I submit these considerations with all due respect, and am, Right Rev. Sir, your faithful servant in this behalf,

ALEXANDER KING,
Independent Minister.

Father Mathew, and Archbishop Cullen; which is right?

In one sense, both are right! Each approves that which is calculated to promote the great object which he has in view.

As a generous and warm-hearted philanthropist, Mr. Mathew is right, in eulogising the Protestant Institutions of the United States; because they honor God, and promote the happiness of man.

As a Papal legate, and a missionary of Clerical despotism, Dr. Cullen is right, in opposing general education, and maintaining the exclusive claims of "the Church;" because that is the way to Italianize Ireland—to exalt the hierarchy—to debase the people—and to perpetuate the reign of ignorance and bigotry.

But in another and higher sense, *one of them must be wrong!*

If Dr. Cullen be right in endeavoring to establish the Italian system of sectarian exclusiveness, and clerical absolutism, in Ireland, Mr. Mathew must be wrong in applauding the popular Protestant Institutions of the United States.

And if Mr. Mathew and the Americans be right, Dr. Cullen and the Pope must be wrong!

Honest Reader, which is right?—Popular Education and Religious Liberty, or social degradation and Ecclesiastical tyranny?

Look at the United States, and the Papal States, and say which is right? "By THEIR FRUITS YE SHALL KNOW THEM!"

A Proposition for Colportage in France.

Editor of American and Foreign Christian Union.

The following document came into my hands a few days since, and as the proposition contained in it—wholly unexpected and unsolicited—is so eminently missionary in its spirit, and, withal, so eminently practical and so much needed "in the present distressed and forlorn condition of France," (to use the words of its author.) I send you a copy for the American and Foreign Christian Union—*te approbante*—in the hope and with the prayer, that its perusal by some, nay *many*, among the thousands of your readers, may stimulate them to a similar effort for France. Need I add that an evangelical ministry, with the uncorrupted Word of GOD, and a plain and faithful proclamation of its blessed truths, will do more for that country than all the diplomacy of foreign ambassadors? These are needed, much needed, in the present uncertain condition of things in France, and the more so, in proportion as they are men true to the great principles of civil and religious liberty. But the Bible and the living preacher are *indispensable* to France. And these are the *only* agencies that can solve the problem which that country has been endeavoring to work out ever since the Revolution of 1789, and from which, in her vain efforts to hew out for herself cisterns that can hold no water from the Fountain of Life, she seems to be as far removed now (so far as governmental agencies are concerned) as she was at the beginning of the present century.

But the proposition at the head of this article, here it is:

"Cincinnati, January 19, 1852.

"We, the undersigned, feeling a sense of gratitude to our ancient ally, France, and likewise looking upon her present awful moral and religious state, as a nation—feeling in duty bound to put forth a helping hand to do her good, and considering, in her present distressed and forlorn situation, that the building up of IMMANUEL'S KINGDOM in that country would be the greatest blessing that could be conferred upon it, and that, from actual experience, the colporteur system of preaching the Gospel by evangelists there, has been most eminently blessed: now, therefore, to evince the sincerity of our wishes, and to carry them into effect, do agree, for one year, to support the number of colporteurs annexed to our respective names,

(eighty dollars being the expense of each one's support,) and that the funds, and the whole arrangement of the business shall be entrusted in the hands and under the control of the AMERICAN AND FOREIGN CHRISTIAN UNION.

"N. S———, *One.*"

I send you the above, my dear Brother, on the warrant of its author, that I may "do with it as I may think best for promoting the cause it is designed to promote." And how better, I ask, can I use it, than to spread it before the thousands who are the monthly readers of the AMERICAN AND FOREIGN CHRISTIAN UNION? I propose and expect to secure a number of names—as many as the LORD will give me—to the original document; and may it not be that the same proposition should find at least *one* response in every large and wealthy congregation into which your most invaluable Journal is sent. Where are the men of large means and liberal hearts? "Men of Israel, help!"—help France, help all Papal lands now struggling to be free. O thou GOD of all grace, Thou who hast the hearts of all men in Thy hands, incline the hearts of Thy people and the heart of every true friend of man to know and do Thy will. S. D.

To Rev. ROBERT BAIRD, D. D.
Foreign Secretary of the American and Foreign Christian Union.

The Opposition of Rome Everywhere the Same.

We lay before our readers the following letter from our Spanish missionary, Mr. Ramon Monsalvatge, who labors at Brownsville (Texas) as a colporteur and school-master. It will give some idea of the opposition of the Romish priests in that part of our country to all attempts to make known the true Gospel. That opposition is the same in all parts of the world. Mr. Monsalvatge does well to go into the streets and preach CHRIST there, and there too, expose the errors of Rome and the infamous conduct of her ministers.

"By the last steamer I directed to you a letter wherein I enclosed a copy of the discourse which I remit to you in print, in the periodical *El Rio Bravo.* We have two periodicals at Brownsville that have both inserted my discourse in their columns, notwithstanding their rivalship. Another periodical, on the other side of the river, has copied it from them, and accompanied it with a note, begging the public to reflect upon it, and to countenance the proposed instruction of the youth as a means of preventing crimes, since there is no religious instruction given in the Spanish schools of the Mexican republic, except through the catechism of Padre Ripalda, thus neglecting the most essential of all books, the New Testament.

"I recollect to have said in my last that I hoped to see the number of my flock augmented in this month of February, but I now see the contrary. In January the curate visited the Mexican families and threatened that, if they should send their

children to my day-school or sabbath-school, he would not administer the sacraments to them, nor have them interred in case of death.

"In the first days of January I had an advertisement put up at the corners of the streets and inserted in the newspapers, inviting the Mexicans to attend my school on Sundays, from 3 to 4 P. M. in order to hear the Word of GOD, singing, and praying; and soliciting the heads of families to send their children at least at 1 to 3 o'clock to the Sunday-school, even if attending another school for secular instruction. My advertisement was read in the Catholic church, and the curate said that no Mexican ought to go to hear preaching in any other place than his church; that only the priests had the right to expound or preach the Gospel; that the divisions among the Protestants, and the innumerable sects in the United States, had arisen out of the liberty of every one to preach and interpret the Gospel, granted by the Roman Church only to the priests. The result of the threats and of the discourse of the French priest has been, that I am left in my school with only five children; and that moreover, I fear to lose them too in a short time, from motives of fear, and in consequence of the opening of a second Mexican school, recommended by the curate to all fathers of families, as the only one wherein the youth are instructed in a manner satisfactory to him.

"On the 25th I went out to visit several Mexicans, to learn the reason of their not having attended my service on the preceding Sunday as they formerly did. They told me what had occurred with regard to the curate. I encountered him immediately after, and said to him: Reverend Sir, until now I have contented myself with instructing the Mexican youth, according to the moral and historical principles of the Gospel, and avoided controversy as well in my visits for evangelization as in my preaching; because prayer and the love of GOD, expounded to men's souls, do more towards edifying than controversy, which may affect the heads of men, but seldom affects their hearts. I thought to continue this course, but the counsels and discourses of your Reverence oblige me to resort to controversy, however repugnant to my feeling. Since you have deterred the disciples and hearers from my dwelling, I shall gather them again in the great Market-hall on the 28th inst. at an hour convenient for both of us to meet there in public conference. I am quite sure we shall have there, both of us, more hearers to judge whether you or I teach sound doctrine. To this the curate replied, I shall not meet you at any public place for controversy; but, if you choose to come to my house, or wish me to come to yours, we can hold a private conference, as the public has no interest in knowing what we may converse on. So leaving him, I went to prepare a discourse with respect to the sermon of the curate, and invited the public to hear me preach the first Sunday in February, in my house. The appointed day and hour appeared, and finding myself alone with two Mexicans, I loaded them with books, and told them to follow me to the Market-place, where I thought to preach and to distribute the books. On arriving there I began to preach in a loud voice, and in one instant was surrounded by some hundred Mexicans, to whom, after they had heard me with sufficient attention, I gave the books, one to each. The editor of the *Bravo* took down my discourse in writing, and will have it in his columns next week. Next LORD'S day, the 8th of February, I intend to do the same, since I shall have more hearers in the streets than in the school-house.

"This morning I was called to the sick-bed of a Mexican woman, whom the

curate had renounced because she had lived with a man without having been married by the Church. I addressed some remarks to her and to the people who filled the house; the woman soon expired, and she will be interred this evening."

Hungary.

We give a few paragraphs from Mr. Webster's speech at the Washington Kossuth festival, that contain some statistics in regard to Hungary which we may have occasion to refer to hereafter, and which we therefore wish to see in our periodical.

The following enumeration of the races that constitute the population of Hungary is taken from one of the latest and most authoritative publications of Austrian statistics, that of Haeufler:

HUNGARY, INCLUDING CROATIA AND SLAVONIA.

Magyars,		4,281,500
Slowacks,	2,200,000	
Russniaks,	350,000	
Servians,	740,000	
Croatians,	660,000	
Slavonians, (Styrians,)	50,000	
Bulgarians and others,	12,800	
Slavonians, total,		4,102,800
Germans,		986,000
Wallachians,		930,000
Jews,		250,000
Greeks and others,		62,500
Total,		10,522,800

TRANSYLVANIA.

Magyars,	260,170
Szeklers,	260,000
Germans,	250,000
Wallachians,	1,287,340
Others,	60,400
Total,	2,117,910

MILITARY FRONTIERS.

Magyars,		54,000
Croatians,	692,960	
Servians,	203,000	
Slavonians, total,		895,960
Germans,		185,500
Wallachians,		100,000
Total,		1,235,460

TOTALS FOR ALL HUNGARY.

Magyars,	4,605,670
Slavonians,	4,905,760
Germans,	1,421,500
Wallachians,	2,317,349
Szeklers,	250,000
Jews and others,	372,900
Grand total,	13,873,179

By a still more recent account, taken from the official statistics of Austria, it appears that Hungary, including Transylvania and Military Frontiers, has 112,000 square miles, with 14,500,000 inhabitants, and contains:

Cities,	75	Greeks,	4,000,000
Towns,	888	Protestants,	3,250,000
Villages,	16,000	Jews,	250,000
Roman Catholics,	9,000,000		

Hungary is about the size of Great Britain, and comprehends nearly half the territory of Austria.

It is stated by another authority that the population of Hungary is nearly 14,000,000; that of England (in 1841) nearly 15,000,000; that of Prussia about 16,000,000.

Thus it is evident that, in point of power, so far as power depends upon population, Hungary possesses as much power as England proper, or even as the Kingdom of Prussia. Well, then, there is population enough; there are people enough. Who, then, are they? They are distinct from the nations that surround them. They are distinct from the Austrians on the West, and the Turks on the East; and I will say in the next place that they are an *enlightened* nation. They have their history; they have their traditions; they are attached to their own institutions—institutions which have existed for more than a thousand years.

Our Great Wants.

An excellent female friend of our Society, residing in one of our cities, wrote to us lately to inform us of the death of her venerable and beloved father. We give a single paragraph from her letter relating to the GREAT WANTS of the Church in these days:

"Oh, may the Head of the Church smile upon your efforts, and may He send forth His light and His truth, until the dark and dangerous system of Romanism shall be erased from our earth, giving place to the pure and glorious Gospel of our LORD and SAVIOUR, JESUS CHRIST. I trust that this important work is gaining interest in the minds of the professing Christian world. But we want *more light, more zeal, more engagedness, more prayer, and more earnest effort.* Then GOD will 'build up the waste places of Zion,' and the dark places of the earth will be illuminated with the cheering beams of the Sun of Righteousness."

How true this is! Had we "more light, more zeal, more engagedness;" did we pray more, and make more earnest effort, how much more rapidly the kingdom of GOD would advance in this sinful world of ours!

Romanism (Jesuitism) at the Lower Fox River, Wisconsin.

We are indebted to a friend for the following notice of Romanism in a part of Wisconsin. He tells us what he has seen.

"The early settlers in this part of the country were the celebrated French *voyageurs*, followed by the Jesuit Missionaries, who traversed these wildernesses, and encountered much hardship among the savages, but who abandoned these regions afterwards for nearly 100 years, leaving the half-breed descendants of the former to themselves. In consequence of this they grew up without instruction that could put them above their copper-colored relatives. With some remarkable exceptions the greatest number of them can, till this day, neither read nor write, and yet were great landholders until a late date, when a more intelligent race is gradually coming among them. At the commencement of this century, however, the missions of the Roman Catholics were renewed, and where Depere, (des pères,) now a town, derives its name from the so-called Jesuit Fathers. Little-shut has still its name as the Mission station. The pastor of this place, for nearly twenty years, has turned the tide of emigration from his native land (Holland) this way, and so it comes to pass that there exists a Roman Catholic population like that of North Brabant, where Green Bay has for twenty years been almost the only known city in the United States, to which people of the lower classes used to go. We can, from this account, judge of the state of intellect of these settlers, of whom within the last two years we have often seen one hundred to two hundred land at once in Green Bay, all speaking the Dutch language. Service, in the Roman Catholic Church there, is every Sunday performed in four languages—French, German, Dutch, and English—the last for the benefit of the Irish,—all of these together making at least two-thirds, if not more, of the entire population. They are superstitious, and kept in ignorance as much as possible, and all English books are described as seducing and false, and often burned along with the Bible.

"This was carried on on an extensive scale last July, when Green Bay was visited by an extraordinary 'Apostolical Jesuit Missionary,' charged with special power (as was stated) direct from the Pope. After having summoned the faithful every day, for almost three weeks, to appear as often as possible before him and make confession, a very awful oath of faithfulness '*to the motherly heart of the Virgin Mary*' was taken of them. Many ceremonies were witnessed, and the Church bell was constantly working, and a very large wooden cross was erected. Towards the end of these ceremonies, one day a grand procession took place, cannons were fired, and this large cross carried away and buried. Then it was taken up again, as if

raised from the dead, and planted on the plain before the church, decorated with many flowers, and wearing on the top a huge crown, like that of an emperor. This seemed to be the great work; and having found so much faithfulness among the people, this Apostle went so far that he not only gave full indulgence to all that confessed, but even full indulgence for the people at large for twelve months each, in which time they had to prepare for the blessed LORD whom he then announced as Himself about to come.

"In this way Rome always invents new schemes to fill the empty imagination of her followers, and always abounds in promises for whose fulfilment she is not answerable, and always binding the ignorant people with outward show.

"She will give them an external and visible cross, but not teach men to have the cross in the heart, and follow Christ, who died for us on it. She will even crown it with a monarch's crown in our free Republic, where we will have no other monarch than HIM who once wore a crown of thorns for us, to teach us not to have dominion over one another, not even in the Church." T.

Challenge to Dr. Cahill.

£1600 REWARD.

Dr. Cahill is at present in Manchester, and has there encountered, but not in discussion, a courageous champion of the Reformation, who has reduced him to a very humiliating position in the estimation of his Romanist auditory, by the publication of the following catalogue of rewards offered:—

£100 Reward will be given to any person who can produce the Roman Catholic Rule of Faith.

£100 To any person who can produce the traditions of the Church of Rome, and prove them to be genuine, authentic, and divine.

£100 To any person who can produce the Unanimous Consent of the Fathers in their interpretation of the Scriptures.

£100 To any Priest who can produce an infallible interpretation of the Holy Scriptures.

£100 To any person who can tell where the infallibility of the Church of Rome can be found.

£100 For the best method of discovering the True Church without the exercise of private judgment.

£100 For any command of Christ or his Apostles forbidding the people to read the Scriptures.

£100 For any command of Christ or his Apostles to worship the Wafer, or bow down to pictures and images.

£100 For any command of Christ or his Apostles to worship the Virgin Mary.

£100 For any command of Christ or his Apostles to worship Saints or Angels.

£100 For any command of Christ or his Apostles to take away the cup of the sacrament from the Laity in the Sacrament of the Lord's Supper.

£100 For any command of Christ or his Apostles forbidding the Clergy to marry.

£100 For any passage of Scripture requiring us to believe the doctrine of Purgatory.

£100 For any command of Christ or his Apostles to say prayers in a language not understood by the people.

£100 For any passage of Scripture anthorizing the Church of Rome to grant indulgences for sin.

£100 For the production of any article of Divine Faith necessary to Salvation which cannot be read in or proved by the Bible.

Mr. Atkinson challenges Dr. Cahill or any other Roman Catholic Priest or layman in Manchester, to public discussion on the above subjects.

English Paper.

Purgatory—Celibacy—Nunneries and Auricular Confession.

The celebrated Father Gavazzi, an Italian Priest of great eloquence and most liberal principles, is now, and has been for months, delivering lectures in the chief cities of Great Britain and Ireland. These lectures are full of interest, as coming from a man who still considers himself a member of the Roman Catholic Church, though he abhors and rejects the Papacy and its great errors. For his zeal in behalf of liberty, in the struggle at Rome of 1848–50, he has been compelled to quit his native land. His lectures are doing much to open the eyes of people in England to the true nature of the Papacy. We should be glad to see him here. His lectures would be heard with attention and profit in all our great cities. The following lecture he gave in Glasgow. We take it from the "Scottish Guardian."

"The Padre took up first the subject of Purgatory. He said it was the established belief of those who listened to the teaching of the Romish Church, that there is no soul which must not pass through the prison and fire of purgatory. This Papal dogma, he maintained, was absolutely without foundation in the Holy Scripture. The passages in Canonical Scripture which are cited in support of it, give it no countenance whatever. A passage in the Book of Maccabees is brought forward in its de-

fence, but the Jews, the custodiers of the oracles of GOD, rejected the Book of Maccabees as apocryphal—the Council of Nice rejected it—and St. Jerome, the translator of Scripture into the Latin Vulgate version, also declared it apocryphal. Not until the Council of Trent was the Book of Maccabees admitted into the canon of Scripture by the Church of Rome. The early Church believed that book to be apocryphal—he concluded that the dogma of purgatory founded upon that book was also apocryphal. He would recommend Roman Catholics, instead of studying the Catechism of the Council of Trent, to study the Bible—to obey the word of GOD instead of the bulls of the Popes. He asserted that the dogma of purgatory is injurious to CHRIST, the Redeemer and Justifier of souls. The Psalmist says that with the LORD there is 'plenteous redemption.' St. Paul speaks of 'being justified by the blood of CHRIST.' Is the arm of GOD then shortened, that it cannot save? Is CHRIST then impotent to redeem? It is a blasphemous injury against the REDEEMER to represent HIM who is revealed as a GOD of love—HIM who is 'the Lamb of GOD who taketh away the sins of the world.'—HIM who preached love—to represent HIM as the torturer of His people, the torturer of the very souls HE died to save! Oh it is the Popes who would convert CHRIST into a fabricator of torments, who would represent HIM as a GOD of the Druids, to be appeased by the agonies of HIS people. St. Paul says, 'If GOD be for us, who can be against us?' Then if CHRIST be for us, the fires of purgatory, and the Popes who would consign us to them, will not be able to prevail. The dogma of purgatory, again, is not admitted by the Church universal—*semper et ubique.* The fathers of the Church do not agree about it. The Greek Church has always rejected it. It was first heard at the Florentine Council. It is a Papal dogma, and of human invention. It was invented not without a wherefore. It was fabricated for the purpose principally of intimidating consciences, of burdening them with works of supererogation, and of giving them over entirely to ecclesiastical influence. During many ages of the Church it was asked—Where are, in Christianity, the heroic virtues which were displayed in the times of ancient Greece and Rome? Gavazzi would reply, that the early ages of the Church exhibited these virtues a thousand times more nobly than ever was known in the history of Paganism. In those days Christianity was obeying the SPIRIT of the gospel; its conduct proceeded from the sentiment of—'Abba, Father!' But the Christianity which is thus complained of, is a perverted Christianity, bound down on the one side by the confessional, and on the other side, intimidated by purgatory. Such a system unfits man for his duties in the world—whereas GOD meant that Christians should live in the world, and in the world perform duties and pursue their personal sanctification. The design of the dogma of purgatory is to secure the influence of the priests. If purgatory were given up, the bankruptcy of the Popes would be sure. To rescue souls from purgatorial fires, the priests offer their altars, and the services at them, as the only means. But all that is done at the altar must be paid for, and at a pretty smart price. A mass at an ordinary altar may be had for a couple of pauls (10*d.*) but a mass at a privileged altar costs ten pauls. Above these privileged altars you read that for every mass performed at them a soul escapes from purgatory! He had on a former occasion alluded to the bull of the Crusade, which was published in Spain, and of which it was solemnly declared that, for every copy purchased, a soul was liberated from purgatory—that every copy of it was worth a soul. In this way the dogma of purgatory became *the true California of the priests, and the best gold mine of the Papal system!* The doctrine is blas-

phemous. It would represent that CHRIST condemns souls to purgatory, and that it is the Popes who release them. This is a shameful insult. If it be true that there is purgatory, then no power on earth can liberate the souls who are there—so Gavazzi would conclude that it is proved by the very pretensions of the Popes, that the whole dogma is the fabrication of man—that purgatory is only the shop of the Popes—an invention of their simony.

He then passed to the subject of the celibacy of the priests. This system he held to be contrary to the laws of nature, to the Word of GOD, and to the primitive institutions of the Church. It denaturalized the priests—creating a ministry of caste and sect—a tyrannical despotism. He spoke of the system, and of its natural tendencies as a system. It was not necessary for him to dwell at length upon Scripture testimony against the system—upon the passages in Genesis which discountenance the system—upon the fact that the Jewish priesthood was a priesthood of married men—upon the practice of the primitive age of the Church. He needed not to enlarge upon the fact that St. Peter was a married man. And that St. Paul enjoined that a bishop should be the 'husband of one wife,' in opposition to the polygamy of paganism. It was Hildebrand—Pope Gregory the VII.—who was the fatal founder of this system. That Pontiff observed that a married clergy were a ministry of citizens. But for his ambitious designs he required a clergy who were opposed to the interests of society—so, by creating a celibastic order, he procured a body of priests who should be unnatural, ambitious, cruel, unfeeling, misanthropic. The consequences upon the morality of the priesthood were of the worst nature. He could speak of the priesthood of Italy. There were exceptions, which might easily be counted. But as a body the priests of Italy were immoral—not, generally, scandalously so, for they added hypocrisy to their immorality. He would not speak only of his own observation—he would refer for evidence to the councils of the Church—particular, provincial, and general councils. From the time of Gregory VII. down to the days of St. Charles Borromeo, the history of the councils is only a record of the dissoluteness of the clergy. For six centuries the system has lasted, and the effect will be the same so long as the cause remains. The system has been found to produce a *priesthood of contamination*. Thus Gavazzi proved that the celibacy of the Priests produces the individual isolation (*l'egoismo*) of the clergy, and their disaffection from society, and, at the same time, promotes that secret immorality which brings dishonor and ruin upon true Christianity.

"The Padre had a single remark to make for the benefit of the bigoted Romanists. They might say that he was haranguing against the celibacy of the priests, for the purpose of preparing the way for his own marriage! He could tell them they were mistaken. He had not married, and would not marry. But, in a different sense, he was already married. He had a lady-love far distant from England, whose welfare was dear to his heart. His spouse was—his country.

"He next turned to the subject of nunneries. He asked whether Christ had instituted the order of nuns? On the contrary, Christ honored matrimony by His presence at the marriage of Cana in Galilee. Gavazzi could find no passage in the Word of GOD enjoining convent vows. The spirit of the Bible was against the system. St. Paul declared he would give no command upon the subject. Gavazzi thought the system a dishonor to religion. We are commanded to let men see our good works, that they may glorify our FATHER in Heaven. The nuns, by obscur-

ing the light of their life and virtue, shutting themselves up in the prison of the nunnery, deprive GOD of that glory and honor which might have been ascribed to HIS name by their Christian service in the world. They call themselves the brides of CHRIST! It is a solemn impertinence. GOD is love, and whoever abides in love, abides in GOD, and GOD in him. To be the spouse of GOD, it is enough that we live in HIS love. Give me, said Gavazzi,—give me the mother of a family—give me the working man—who loves CHRIST, there I see a spouse of CHRIST.

We are told that the nuns spend their time in prayer. Thomas Aquinas tells us that to study is to pray—*studere est orare*. But the prayer of these nuns is opposed to the injunctions of St. Paul, for it is prayer in an unknown tongue—in a language unknown to most of the nuns themselves. Are we to be told that in order to our sanctification, we must shut ourselves up in a prison, and renounce society? Oh, blasphemous idea! opposed to all we read of in the gospel. But the nuns are only a bad imitation of a bad original. Most of the peculiarities of the Church of Rome are inheritances from Paganism—indeed, Popery is no better than *Paganism Christianised*. The Pagans had statues of their gods—the Romanists have images of their saints; the Pagans had processions of their gods—the Romanists have processions of their images; the Pagans had their lustral ablutions—the Papists have their sprinkling with holy water; the Pagans had oracles of their gods—the Romanists have oracles of their CHRISTS and Madonnas of wood and stone; both Pagans and Romanists have vows and votive offerings; both recognise a purgatory; the Pagans put a piece of money in the mouth of their dead, to pay the fare to Charon, the ferryman who conveyed departed spirits across the Styx—the Romanists purchase indulgences to carry their souls quickly through purgatory; the Pagans invented liar gods for the purpose of supporting liar priests—the Romanists make liar idols, and feign miracles, for the sake of supporting their liar priests; the Pagans deified their heroes—the Romanists canonise their saints;—and what are the nuns? The vestals of ancient Rome revived! Only the Pagan vestals were not bound to continue in that state for life, and were not immured in prison-houses.

"The Padre then described the misery of the nun's life. The nun takes her vow at an age when she does not know the world. The consequence of the system is, that the nuns fall early victims to death—they pine away and die, on an average, at the age of from 30 to 35 years! If they survive longer, it is only to live in remorse and despair. Poor vestals, buried alive! But they are said to be the benefactors of society. What do they for society? What do they *here?* what in London? what in the convent in Russell Square? Let Scotchmen read a book entitled 'The Female Jesuit'—they will learn what is done by the nuns of Russell Square. They prepare female Jesuits to go forth as servants to Protestant families!

"The Padre then gave an irresistibly comic imitation of the '*excellent domestic*, who, with the utmost apparent devotion to her master's interests, was watching all, listening to all, writing all—and who always sent the letter to her Father Confessor. But the nuns are praised for educating children. Gavazzi could not see that they were proper educators. For if they have renounced the world—and are separated from the world—how can they prepare their pupils for the duties of the world? The education they can communicate must be only *pigmy* and *Jesuitical*. Gavazzi said that with tears in his eyes, he beheld the establishment of nunneries in this country, and he trembled for future generations.

"Some English ladies of rank have gone to Rome and joined the Romish Church, and have given eclat to nunneries by assisting at the ceremonies of taking the veil. He believed those ladies did so for the purpose of showing off their velvets and diamonds, and he thought they would have done better to have remained at home, Protestants—although in this country they, and their velvets and diamonds, might not have attracted so much attention and admiration. He would say, in conclusion, that the nuns in the nunneries must either not pray, or pray. If they did not pray, they were bad nuns, disobedient to their superiors, and in every way pernicious. If they did pray—then their prayer must be for the conversion of England to the Romish faith. The safeguard of England, its glory, and the secret of its strength, is its Reformed Church. The prayers of the nuns are therefore anti-Christian and anti-English. He thus established his proposition that nuns, being in complete opposition to the spirit of the Bible, of the Church, and of society, cannot but be useless and hurtful both to Christianity and to the family of mankind.

"The second part of the oration was upon Auricular Confession. The Padre would prove that auricular confession is immoral in its *nature*. Firstly, because it substitutes man for GOD—the authority of man for the authority of GOD—the law of man for the law of GOD. The dogma has no foundation in the Bible. We are taught in the LORD'S Prayer to apply to GOD for the forgiveness of sins, and in no passage are we directed to apply to man. Then again, auricular confession multiplies sins, and encourages sinners to commit them. The Popes have set aside the law of CHRIST, and have introduced in its stead their 'Canonical and Moral Theology.' They have introduced a classification of sins, from sacrilege, the most heinous of all, down by regular gradation, through mortal sins, grave sins, venial sins, semi-venial sins, to sins of inability, and, lastly, sins of inconsideration. To each of these penances are affixed, but among confessors there is no agreement as to either sins or penances—there is the confusion of Babel. A sin for which the rigorous Dominican would consign the sinner to the place of eternal punishment, refusing him absolution and every hope of pardon, and for which the Franciscan also could offer no way of escape, another order of monks would pronounce not so mortal as that absolution might not be procured,—but would appoint the penance in a severe form, while for the same sin the Jesuit confessor would grant immediate absolution for a trifling consideration in the way of penance. Gavazzi regarded the confessors as a pack of impostors, all of them.

"He referred with horror and indignation to the nature of the studies which were undergone by confessors when preparing for the discharge of their office. He could prove that, in its very nature, the confessional encouraged to sin. It had been said that the fear of the confessor must promote the morality of a people. Such morality, he thought, would be an insult to GOD. But he maintained that the confessional promoted immorality. He referred to the Italian brigand, who confesses before proceeding to his work of plunder and blood-shed, and said that the first cry of the wounded brigand is for a confessor. The people of Roman Catholic countries have the opinion, and are encouraged in the opinion, that the absolution of the priests gives full pardon of the sin. There is no difficulty in finding priests to grant absolution, so there is no hindrance to the commission of sin—and it is as easy to be absolved for a thousand offences as for one. As an Italian, he had spoken of Italy. But he had just been in Ireland, and he would ask where the immorality was? where

the Ribbon Society existed?—In the quarters where there were Popery and the confessional. The Popish Archbishop of Tuam had enjoined his clergy, in giving absolution, to have always a reserve in the case of those who studied the Scriptures in the vulgar tongue! Impious injunction! Let him enjoin a reserve in the case of those who are members of the Ribbon Society. Again, this Popish sacrament exposes to the frailty, and often to the wickedness of a confessor, the secrets of the human heart, which GOD alone ought to know. The Padre then proceeded to prove that auricular confession is immoral in its *tendencies*. It exposes the confessor to temptation, to moral disorder, and frequently to crime. In France there were, during ten years, no fewer than twenty processes against confessors, in all of which it appeared that the transgression had originated at the confessional. Again, it subverts all family rights, substituting for them the authority of the confessor. And, lastly, it conspires against and attacks society, interfering in all the political affairs of nations, for the aggrandisement of the clergy and the Papacy. The confessors of despots had desolated the countries of Spain, Portugal, France, and Italy. In Italy, Ferdinand the Bourbon, King of Naples, prostrated himself every night at the feet of his confessor, Monsignor Cocele, and was blessed, authorized, sustained, by his confessor, in a course of political conduct which had rendered him a monster of cruelty, and which had excited the indignation of every freeman. Gavazzi thought that Roman Catholic members of Parliament could not speak and act as independent British subjects, but must be the mere tools of their confessors. It had been discovered, by a search of the Palace of the Inquisition at Rome, that there was a correspondence carried on over all the world for the betrayal of Liberals. For this the confessors must be responsible. This horrid engine of the Papacy was unheard of until the 13th century, at the third Lateran Council. Gavazzi denounced it as an invention of man, immoral both in its nature and tendencies, and declared its abolition to be necessary if the world would be free, if Christianity would be delivered from the Inquisition, and if the Church of Rome would return to her primitive order."

The conclusion of the oration was received with loud cheers.

The French Canadian Mission — Schools at Pointe aux Trembles.

A late number of the *Montreal Witness*,—one of the most valuable of all the papers which we receive in exchange for our *Christian Union*,—contains an interesting account of the annual examination of those excellent Institutions. Col. Wilgress, President of the French Canadian Missionary Society, Rev. Dr. Wilkes, its Secretary, Rev. Messrs. McLoud, Marling, Fraser, and several other gentlemen were present. The exercises of the occasion were highly interesting. The examination of the boys' school, numbering 47 pupils, and that of the girls' school numbering 36, was entirely satisfactory. Nearly all these youth are children of Canadian parents, —most of whom are either now, or were a few years ago, Roman Catholics. The youth of both these seminaries are well instructed in all the branches of a good education. Great attention is given to the study of the Sacred Scripture, and the HOLY SPIRIT gives convincing proof of HIS readiness to

honor His Word. The Rev. Mr. Tanner and his estimable lady are at the head of these establishments—which are at no great distance apart—beautifully situated on the banks of the St. Lawrence, nine miles below Montreal.

We know of no Institutions of the sort in Canada, or any where else, more important for the cause of Truth, or better conducted. Through God's blessing, they will be fountains of living waters to the benighted papal population of Canada that speak the French language. May the blessing of God ever rest upon them!

Italian Organization Against Popery.

The following paragraphs will be read with great interest; we may depend on it, a wonderful day for Italy is drawing on. Let us have courage, pray much, and be ready for the action which the next drama in that country will demand at the hands of American Protestants—we mean, *the pouring in of the word of God.*

"Mazzini, the Italian Democratic leader, is now lecturing in England, on the state of Italy. He lately delivered a lecture to an immense assembly in London. He made an exposition of the character and aims of the Italian liberals—that they were not red-republicans, or communists, or infidels, but men who respected the rights of property, and who wanted a religion that is not idolatry. As to the actual organization of the people of Italy, he said that though most that were forward in the late revolution were swept away by imprisonment or exile, yet the present *secret* (and secret it must be) *organization* throughout the land is so powerful, that loan notes, clandestine publications and messengers are despatched from town to town with nearly the same degree of security as prevails in England. And thousands belonging to the popular classes in Italy are at present involved in this mysterious underground propagandism, and the secret lies unrevealed, and few struggling nations can exhibit similar proofs of a constant, unanimous will. These remarks caused a profound sensation amongst the audience, who gazed at each other with astonishment.

"He said:—'*We shall struggle—struggle to the last—help us if you can—for, with my hand on my heart, and a serene yet bold look meeting yours, I can tell you ours is a holy struggle, commanded to us by Providence, and meant for good. Yes, we shall struggle, and this is the mind—the unconquerable decision of the millions. We are ripe for liberty and independence.*'

"Mazzini resumed his seat, the whole audience rose, and the hall echoed for some time with hearty applause and cheers for Mazzini and the Italian cause."

Our Own Operations: Home Field.

We have received reports from almost all of our missionaries in the Home Field since the publication of our last number—from New-York and its vicinity, Newark, Boston, Lowell, Providence, Albany, Rochester, Buffalo, Central and Northern Vermont, Northern New-York, Cleveland, Augusta, Mobile, Texas, etc. We can only give a selection from the intelligence

transmitted to us. Some of the most interesting facts cannot, with prudence, be stated at present.

Irish Mission in New-York.

Our Irish missionary who labors in the upper part of the city of New-York reports that he has maintained his evening and Sabbath meetings in private houses (he holds such meetings in ten different places) with increasing encouragement. They are well attended by many Romanists. His visits through the day are well received in many families.

Another Irish missionary reports that during the last month he had visited fifty-seven new Roman Catholic families, some of which were quite indisposed to hear him, and a few even hostile, but in some places his conversation was listened to with attention and manifest interest. During the month he distributed three Bibles, seven New Testaments, and a package of tracts, almost all among Romanists. This missionary reports many interesting facts. He has induced several families to send their children to Sabbath schools, and others have promised to do so. He has succeeded in bringing one woman, who had been a Protestant in Ireland, as well as her husband, but had been seduced by the sophistry of the priests, to return to the true Gospel, and the husband bids fair to do the same. This missionary maintains two weekly prayer meetings, which seem to be a blessing to those who attend. He has induced several Protestant Irish families, that were not in the habit of going to church, to select places of worship for themselves and their families, and to begin to frequent them. He states, however, that there are cases where clothing is absolutely needed to make them go, and thinks (and the suggestion is a good one) that the deacons and other officers of the churches might do much in providing the clothing needed in such cases, if the churches would place funds in their hands for this purpose. Something of the sort should be done.

Another Irish missionary in New-York, a student of the Theological Seminary, reports that during the last month he made eighty-five visits to Romanist families in such times as he could gain—all in the middle parts of the city, bordering on the East River. As he had twice before visited this district very extensively, he was well known to many of the people, and received a cordial welcome in many families. From three Roman Catholic families in one street he got four children to attend Sabbath schools, and a young man of nineteen years of age to go with him to Protestant worship. In another house, corner of ——— and ——— streets, (we quote his own words,) "I was well received by an old woman, who was delighted at the reading of the Bible. Of her own accord she threw herself on her knees, and begged of God not to take her out of this world until she should know which was the true religion. 'I have been confessing my sins to priests,' said she, 'these thirty years, and no priest ever did me

half as much good as the blessed Bible.' She asked me for two Testaments, one for a neighbor, and the other for her niece, at present living out at service."—In another house he found two young Irish women with their brother, all Romanists. One of the young women and the brother heard him willingly, and expressed a desire that he would call when their father was at home. This missionary reports that many families would send their children to Sabbath schools if they had decent clothing for them. He says that many families are never visited by the priests, and that their attachment to the Roman Catholic Church is far from being as strong as Protestants suppose. He creates an interest in behalf of Sunday schools by distributing little Sunday School books among the children, wherever he goes, —an admirable method certainly of inducing them to go to those blessed institutions where they can find more such books to read.—"My two prayer meetings are still well attended," he goes on to say, "almost always a stranger or two are to be seen at each meeting. One young man, a Roman Catholic some months ago, takes an active part in the one in —— street. At the last meeting he requested me to let him conduct the exercises. I readily consented, and he read the 12th chapter of the Gospel of St. Matthew. He then prayed, and gave us an account of his experience since he had embraced CHRIST as his all. After he had finished his discourse, a woman who, I think, had been listening at the door, came in and said to the young man, 'O Michael, why did you turn? You will break your mother's heart.' But the young man delighted my heart as he said to the woman in reply, 'I have turned; but it is to GOD, and I will not turn from Him.' One of my prayer-meetings is much attended by Protestants, and truly a great many of them need to be persuaded to seek the LORD as well as the Romanists."—We conclude our notice of this missionary's report by quoting a statement which will be read with interest—perhaps surprise. "I know," he says, "at present many converts from Romanism altogether unknown to the priests in that neighborhood; so little do they trouble themselves about the state of their flocks. They think, because they see their chapels so well attended on Sundays, that they have them all, but they are greatly mistaken, for the more intelligent and thoughtful among them attend Protestant worship; while others, driven by Popery into Infidelity, stay at home scoffing."—How important then, that there should be churches enough, *free* and accessible to all! Here is a subject for serious reflection.

Irish Mission in Brooklyn.

The report of our Irish Missionary in Brooklyn for the last month is full of interesting details of his visits to Romanist families, his conversations with them, and of their remarks in reply to his observations. We make one abstract from this missionary's report.

"A Roman Catholic woman whom I visited, said: 'I cannot understand why our catechisms teach that no Protestant can be saved; and yet no people are less afraid to insult GOD, by breaking his laws, than we Roman Catholics.' On hearing this, I said I would read a portion of the Word of GOD that related to what she had stated, with her permission. She said, 'and welcome, sir!' I opened the holy book, and read distinctly the words of Jeremiah, chapter 7, calling attention to verses 3–10 and 18, in an especial manner. I said, if the Roman Catholics of Ireland had been allowed to read GOD's Word, and teach it to their children, it would be a happier and more prosperous country. I then read for this family, as applicable to the circumstances and evils of Ireland, Hosea, 4: 1–9, laying special emphasis on verses 6, 8, and 12; and showed them that America is the land of civil and religious liberty, and that Irish emigrants should use well its privileges, and not abuse them. This family complained that they had sent their children to a Protestant school in Brooklyn, but they were sent home, as they could not pay for the school books. If so, this is too bad."

Italian Mission in New-York and Brooklyn.

Our devoted Italian missionary, who suffers from bad health, reports that in the month of January he was not able to do as much as usual, on account of the weather; nevertheless, he visited a large number of Italian families, conversed with them all on the subject of religion, and prayed with many of them. On the Sabbaths he had a meeting of his countrymen, at his own place of residence, for study of GOD's Word, conversation, and prayer. He also visited three Italian ships in the port, and conversed with the crews on the subject of salvation.

In February he was able to prosecute his work without interruption, and his journal is very interesting. We give just a few extracts, as a specimen of the whole report.

"Feb. 10. Visited three families in the upper part of the city of New-York, and prayed with them. 11. Visited two families in Williamsburg, and prayed with them. 12. Visited four families, and prayed with three. 13. Visited two sick men in the New-York Hospital; gave them tracts; exhorted them to bear their sickness with patience, and commended them to the Divine Redeemer for restoration. Visited an Italian at Hoboken, who is sick; gave him tracts, and prayed with him. 15. LORD's Day; had a meeting in my own house." And so the labors of the whole month are set forth; the sum of which is, that he visited sixty-four Italian families, conversed with them, distributed tracts among them, and prayed with forty-four. He visited four Italian ships, and gave tracts to the crews, as well as conversed with them about their salvation. He gives an interesting account of a visit to a Roman Catholic German family of five individuals, the mother of which, after having staid away for years from confession, was treated with great violence upon her going again, for not having confessed regularly, and driven from the church. The missionary endeavored to show her that CHRIST would not treat her thus, if she would go to Him.

Geman Mission in New-York.

Our German missionary perseveres in his work, chiefly in the eastern part of the city. During the first quarter of his engagement he visited 1668 families, of which 1205 were Roman Catholic. During this period he sold German books and copies of our German paper to the value of $36 15. The accounts which he gives of his

reception among the various classes of people whom he visits is highly interesting, On the one hand he encounters superstition and bigotry; on the other, infidelity of the most outrageous character. Blessed be God, there are not a few that seem prepared to listen to his messages. We apprehend that few of our readers have any just conception of the state of mind in which our German population is, especially that which is but recently arrived from Germany, and which is so fearfully augmenting among us.

Irish Missions in the Blackstone Valley, Mass.

Our excellent missionary in this field, whose connection with the Society dates from the first of last November, reports that from that date to March 29th, a period of five months, he had made 1204 visits to families, sold and distributed sixty-one Bibles, distributed 2012 tracts, held sixty-nine meetings for prayer and the exposition of the Scriptures, the average attendance at which was thirty-six.

This missionary reports that his field is very extensive, and that he had not been able to visit any place a second time. In Blackstone and Waterford, where he now labors, there are 2000 Roman Catholics. He thinks that he has reason to believe that his labors have been greatly blessed. He has met with no material opposition in his visits to Romanist families. Some misrepresentations made by persons of the baser sort, to the effect that he was "injurious to the interests of Rome," and influenced only by selfish and low motives in what he did, were, in the end, made to increase his influence. This missionary speaks with fluency the Irish language.

Mission in Providence, Rhode Island.

Our missionary reports a growing spirit of inquiry among the Romanists in Providence, and states some very encouraging facts.

German Mission in Newark, New Jersey.

Our German misssionary in Newark is laboring with good success. This church is growing in number, and the Word of God is heard with attention. We regret that we have not room in this number for an account of his labors for the salvation of Erpenstein, a German Romanist, who recently poisoned his wife, and suffered the penalty of his crime on the gallows. For this unhappy man our missionary prayed and labored much, and had the satisfaction of seeing him renounce his Papal delusions, and try to put his confidence in CHRIST alone. Great was the opposition of a Roman Catholic priest to all this proceeding; but the particulars we must reserve for our next number.

Irish, French, and German Missions in Albany, New-York.

Our Irish missionary in Albany reports the number of visits he made to Romanist families during the preceding month, and the encouragements with which he met. He will labor, hereafter, a part of each month in Troy. He states that several converts from Rome have joined Protestant churches in Albany the past winter,—chiefly the Methodist and Baptist. The "Redemptorist Fathers" have been making extraordinary efforts in Albany of late, and have held what may be called "Protracted Meetings," much after the style of the "Missions" which

the Jesuits and other priests get up in France, Belgium, and Germany. Our Missionary does not seem to entertain an exalted opinion of either the talents or the preaching of these "Fathers." One of them, who had once been a Protestant, and whose conversion to Romanism made no little noise a few years ago, stated in one of his discourses that "St. Catherine came later to the mass on a certain occasion than usual, and as she was wont to see JESUS distinctly in the *host*,—not by faith alone, but by faith and sight together,—she on that morning saw him look paler than usual. 'My LORD,' said she, 'why do you look so pale this morning?' 'Oh,' says he, (the *wafer!*) 'I fear to be eaten by you as you came later to the sanctuary to day than heretofore.'" Verily this cannot be pronunced *great preaching*.

Our Missionary who labors among the Canadian French, and to some extent the Germans, in Albany, has sent a very interesting report. He is now acquainted with forty-five Canadian families in that city, whom he visits regularly. He thinks that through the helping of GOD on his labors several persons are becoming more and more prepared to receive the truth; whilst he speaks very confidently of the conversion of a mother and her daughter, who seem to have been taught effectually the "truth as it is in JESUS." Our missionary preaches in the Poor House to about twenty Canadian French, and is heard with much attention. He has also commenced a service in Rensselaer-street, and had twenty-five or thirty persons at the first meeting. He hopes soon to have a regular service on the Sabbath and during the week. He has commenced extending his labors to Troy. He has been well received by some fifteen or twenty German families in Albany. On the whole, we have great reason to be encouraged in regard to this Mission, commenced but two months ago.

French Mission in Western Vermont.

Our Missionary in this field has sent us an interesting report of his labors during the last year. He holds little meetings among the Canadians in Brandon, Pittsford, Orwell, Middlebury, Rutland, and two other villages. More than thirty individuals come to his meetings in Brandon, and in the other places his assemblies vary from ten or fifteen to twenty-five or thirty. Twenty-five conversions have taken place in Brandon, ten of the converts have joined the Baptist Church, two the Methodist, and the rest have not yet connected themselves with any church; fifteen children attend Sabbath schools, and twenty-five persons attend a Bible class. The report contains other interesting facts, for which we have no room. In a future number we hope to give the substance of the sermon which a Roman Catholic priest from Burlington lately preached in Brandon, for it was a *gem* of a peculiar sort.

Irish Mission in Rochester, New-York.

Our Missionary reports that he visited ninety-seven Romanist families during the preceding month, in most of which he was well received, and in many he was permitted to pray. His meetings on the Sabbath, in a hired room, are quite interesting and encouraging. Three or four of the converts were to join the first Prebyterian church in a few days.

The German Mission in Rochester is in a more promising state than it has been for a long time.

German Mission in Cleveland, Ohio.

Our German Missionary in Cleveland reports that he visited sixty families in the preceding month, and gives us many facts that show that the word of GOD is blessed to many Romanists in that city. "The old man," says this Missionary, "whose conversion by the reading of the Bible, I wrote to you about some months ago, departed this life at the end of the last month. He died in the peace of GOD, with the blessed hope of meeting his SAVIOUR in a better life." "Ten families, consisting of twenty-six grown persons, have, through the assistance of the HOLY SPIRIT, renounced Popery, and, convinced of their sin and danger, are seeking grace through the blood of our blessed SAVIOUR, JESUS CHRIST."

Irish Mission in Augusta, Georgia.

Our Missionary has commenced his work in this place in good spirits, and with encouraging hopes. The first month he visited eighty-nine families, conversed with them, and prayed with thirty-one of them. In some cases he met with decided opposition. In one house he was invited by two Roman Catholic ladies who are readers of the Douay Bible, to go into their kitchen, and see a poor old blind colored woman: he did so, preached to her salvation through CHRIST, and prayed with her. The aged woman rejoiced to hear those glad tidings, and spoke with great joy of *her Saviour!* The Romanist ladies were deeply interested in what they heard and witnessed.

Mission in Mobile.

Our Missionary in Mobile reports that, during the six months which he has spent there, he has found many openings on every hand to preach the Gospel, and many inquiries after the Truth among the Roman Catholics. "I can truly say," he adds, "that a great door and effectual is open unto me, and there be many adversaries." A great and good work has been going on in Mobile, and many souls have been brought to the knowledge of CHRIST. Our Missionary has preached to many careless Protestants, as well as Romanists, and not in vain.

Foreign Field.

We have received but little intelligence from the Foreign Field the last month, and that little we reserve for our next Number.

MISSIONARIES IN CHINA.—There are now seventy-five Protestant missionaries in China, connected with fifteen different missionary societies; being an increase of fifty-five in nine years. Of these forty-eight are Americans, twenty-five English, three German, two Swiss, one Swedish, and one unconnected.

Notices of Books.

Dr. Layard, the distinguished traveller, has made an abridgment of his larger work, which has recently been published by Messrs. Harper, in one volume, 12mo, under the title of "A Popular Account of Discoveries at Nineveh." For popular reading its cheapness and reduced size will recommend it, containing, as it does, the substance of two large volumes at first published. The abridgment, though unexpensive, is neat and legible.

The valuable publication of Mr. Lossing, the "Pictorial Field-Book of the Revolution," is drawing towards completion. The 19th Number yields, in interest of matter and beauty of illustration, to none of its predecessors. This truly national work deserves a place in every family where love of country and reverence for the memory of the fathers are cherished.

Neander's Exposition of the Epistle of St. James has been translated into English by Mrs. Conant, and published in a thin volume by L. Colby, 122 Nassau-street. Everything from the pen of that illustrious theologian and historian will be prized, as well here as in his own land. The preface promises a translation of another commentary by the same author, on the 1st Epistle of St. John.

Davies' Sermons, in one volume. New-York: M. W. Dodd. The words "designed for gratuitous circulation" on the titlepage of this book, do not, we are informed, mean that it may be had gratuitously. What other meaning they may have it is difficult to perceive It is a pity that so poor an edition of a standard work should have been issued.

A volume with this strange title, "A Reel in a Bottle, for Jack in the Doldrums," lies before us. We have read the book through, and have come to the conclusion, that it is one of the most striking, spirited productions of the day; but as to the title, we can perceive no connection or relevancy in it. It will make people stare, however, and may have been designed simply for that purpose. We cannot well criticise, within our short limits, a work of this character. It has extraordinary merits, and is not without defects. Under the guise of a "Pilgrim's Progress," not on land, however, but in a packet, by sea, it gives the religious experience of two Christian disciples; introducing incidentally many of the errors, follies, and oddities of the day; which are described with great pungency and humor. Mr. Scribner has published this work in handsome style. It is edited by Rev. H. T. Cheever; the name of the author is not given; but we think may easily be conjectured. We know of only one pen that can delineate so successfully the pathetic and comic, grotesque and picturesque, in a single picture.

One of the most entertaining works of the season, is Miss Mitford's "Recollections of a Literary Life," lately published by the Messrs. Harper. It is made up chiefly of favorite passages from favorite authors, living and dead; connected by lively descriptions of places and facts associated with them. The selections are many of them familiar; but are for the most part from works comparatively unknown or neglected. They evince admirable taste. Some of our own authors of distinction are included among the sources of Miss Mitford's "recollections."

Mr. Carter has issued a third edition of "Symington on the Atonement and Intercession,"—a standard theological work, which represents most ably the views held by one portion of the Reformed Church on the doctrines in question. It is a treatise highly esteemed in Scotland, and recommended, we believe, at one of our divinity schools as the best exposition of the doctrine, as held there.

From the same publisher we have received a new edition of "PATERSON ON THE SHORTER CATECHISM,"—a valuable compendium of Doctrinal Theology.

THE ARCTIC SEARCHING EXPEDITION: by Sir John Richardson. New-York: Harper and Brothers. The narrative of one of the English expeditions in search of the famous navigator is here given in an interesting shape. It was accomplished in great part overland, through the British Possessions to the north of Mackenzie River, and along the coast of the Arctic Ocean. The Journal is illustrated by a number of beautiful wood-cuts; the appendix contains most valuable information respecting the Indian tribes of the region traversed, its climate, productions, &c.

"THE WAY TO DO GOOD," is the third volume of the "Young Christian Series," reprinted by Messrs. Harper. The great popularity of these works of Mr. Abbott entitled them to a new appearance, in a style suited to the improved state of the times. Nothing could be more beautiful than the small engravings which are distributed throughout these volumes. Of the works themselves we need add no praise; they are already ranked among the most useful in our religious literature.

The IVth volume of "PUTNAM'S SEMI-MONTHLY LIBRARY" contains selections from notes of travel first published in the Household Words: under the title of "The World Here and There." Volume Vth contains selections from the humorous writing of Hood. We are happy to observe the success of this excellent series of cheap books: affording as it does at so moderate an expense so much instructive reading, we cannot but hope it will, to a great degree, supplant the wretched stuff now sold at railway stations and on steamboats; a kind of literature that has nothing but its cheapness to recommend it.

The Protestant.

We have just received the first number of a monthly magazine of forty pages, well printed, that bears this title. The editor is the Rev. Dr. John B. Finlay, of Williamsburg, one of the suburbs of our great Gotham. We welcome this coädjutor into the great battle-field, on which Truth and Error, under the garb of Christianity, have commenced a struggle which will not end till HE, who is "King in Sion," has put all his enemies under his feet. The name of its distinguished editor is a sufficient guarantee that this new magazine will be conducted with ability and zeal. We wish it much success.

To the Public: A Card.

"We are obliged to call the attention of our readers to the following card, which has been published in some of the southern papers.

"The undersigned hereby respectfully inform the citizens of Charleston, S. C. and the public generally, that Mr. Edward Leahey, reputed as formerly a monk of La Trappe, and who is passing through this country lecturing on Romanism, is not now, nor at any time has been, connected with the *American and Foreign Christian Union.* He has no authority to solicit or receive funds in its name, or in its behalf.

R. BAIRD, } *Cor. Secretaries of the*
E. R. FAIRCHILD. } *Am. and For. Ch. Union.*"

Our Society has enough to bear without being held responsible for what others are doing. There are a number of persons, now circulating among the churches, some of whom were formerly connected with the American Protestant Society, and some of them not, who are often confounded with the agents of the *American and Foreign Christian Union.* And yet it is easy for our friends to make the distinction. Every agent and missionary of this society has a "Commission" from the same, and when there is doubt on this point, every one who claims to have a connection with the Society, ought to be required to produce this commission.

Movements of Rome.

Our article under this head, for the present month, might better be called MOVEMENTS AT ROME. Here it is, in the shape of a letter from an American gentleman who has passed the winter in the Eternal City:

ROME, March 1st, 1852.

Since the usurpation of Louis Napoleon, the Papal Government has felt itself more secure than at any previous movement during the reign of Pius IX; but for all this, it lives in continual fear of a popular outbreak. I have been here now through three anniversaries of the Republic and three Carnivals; and one each of those occasions I have learned beforehand of extraordinary precautions taken by the authorities to prevent any demonstration of popular hostility; then of a great plot discovered, and, as a consequence, a great number of arrests. This year the display of force to awe the people was greater than ever, yet the conspiracies discovered were more extensive, and the arrests more numerous. About fifty were imprisoned as being implicated in a plot on the 9th February, the anniversary of the Republic, and nearly 100 on the occasion of the Carnival, as accomplices in another atrocious conspiracy! On the latter occasion, it is said, a depot of handgrenades and stilettos was discovered, and that a shocking plot was betrayed by one in the secret. The intention of the conspirators was to cast these grenades into the living mass of the people in the Corso, and then, in the tumult, call the Republicans to arms! The authorities kept the place of this depot of shells a secret. The character of most of the imprisoned conspirators is totally against the supposition that they would wantonly massacre their own fellow-citizens, women and children, as well as boys, as a prelude to calling upon the people to take up arms with them; nor does the declaration of the conspiracy show any military organization, or show where the arms were to come from, by which to drive 10,000 French Papal troops out of the city. I meet with no one who believes a word of these pretended plots.

On the 9th February, there was a squabble near the Faruese palace, between three menand several gens-d'armes, which grew out of an assault made upon a priest. This, they say, led to the discovery of a great plot, for which, as I have said, fifty persons have been imprisoned. During the Carnival, not the slightest incident occurred to disturb public tranquillity. The city was astounded to learn what an awful calamity

had been averted by the vigilance of those faithful and patriotic sbirri! I am fully persuaded, with all who know the utter want of good faith in this government, that these conspiracies, so called, are pure inventions of the police, to afford a pretext for arresting a large number at once of those who are known to be disaffected. There is also another end to be gained. Such pretended discoveries irritate the French against the people, and interrupt the constant tendency to a spirit of fraternity between them.

The greatest terror of the government now is Palmerston. Hardly any political event within the limit of possibility could dishearten them here so much as the return of that man to power.

In respect to our own government, I have known for a long time that every effort was being secretly made to obtain a Roman Catholic diplomatic officer here, in order to suppress our Protestant chapel, and crush the hopes of the people, founded upon the supposed liberal sympathies of the United States. I see that such a man is at last spoken of as a successor to Mr. Cass. All I have to say is, that the American Cabinet that ventures upon such a step will have occasion to rue it. For one, I should have no fear of the final result. Our people are too jealous of foreign interference, and the Propaganda too sanguine of the progress of its political manœuvres, in the United States, to allow of any long concealment of Popish plots to undermine our liberties, and destroy the liberal tone of our foreign diplomacy. A Roman Catholic Charge d'Affaires of the United States, closeted, as he would be, continually with the Propaganda about the affairs of the Church, might, for a while, go on swimmingly, and lay the foundation of an extensive scheme of personal aggrandizement, by the aid of the Bishops throughout the Union, as commanded by the Sacred College. He could encourage the reference to the Propaganda of questions in which Roman Catholics are interested, which ought to be settled by our own courts—a process already commenced by Mr. Clayton—and he could leave to his successor a mass of business which would allow the Propaganda to mix itself with our affairs for a long time to come. But sure I am that there would be an explosion, and that the infatuated politicians who appointed him, and the aspiring Chargé himself, would be politically killed. Still, it would be infinitely better if such a cabinet blunder were avoided. The rumor of such an appointment has caused great dissatisfaction among the Americans here. It is generally felt to be a great indignity to us as a people; for it becomes obvious that the sole interest of this government in diplomatic intercourse is to promote Roman Catholicism; and it takes a very decided Protestant to withstand the plausible insinuations of the Pope and Cardinals, by which the most odious measures of despotism are commended to the approval of the diplomatic corps. Upon no point, moreover, is the court more sensitive than the question of Protestant worship; and yet this is a privilege which an American Chargé ought to defend, which, however, no Romanist would defend, since it involves a denial of the spiritual supremacy of the Pope. But more of this hereafter.

It is a singular circumstance, that three cardinals died during the same week in February last. There have been four new appointments lately, and several others are spoken of. I do not hear Bishop Hughes' name mentioned as being of the fortunate number. The rumor of his having been appointed cardinal you are now aware was false.

View of Public Affairs.

In our own country, there has been nothing extraordinary in the march of public affairs since the issue of our last number. Business in the National and State Legislatures has taken the usual routine. In some States, the question of introducing what is called the "Maine Liquor Law" has been earnestly discussed. In Rhode Island and New Jersey the question has been settled unfavorably for the present. It is not decided, at the time of this writing, whether the States of Pennsylvania and New-York will or will not adopt this law, or something like it. Immigration last month was very great.

Some of our cities have been again visited by calamitous fires. Such disasters are so common with us that they are not much regarded. The buoyancy and energy of the nation are such as to overcome losses which would, at first sight, seem to be overwhelming.

The emigration to California increases with the increase of the facilities for going thither. The Chagres and Panama route is rendered much easier, now that some twenty miles of railroad between them have been completed. The Nicaragua route is also greatly frequented.

The Tories are still in power in England; but the tenure by which they are kept in office is exceedingly feeble, and cannot endure much pressure from without. A new House of Commons must be chosen before either or any party can undertake, with confidence, to carry on the government.

In France, the Prince-President has continued to govern the country with a strong hand. On the 29th of March, upon the convening of the Legislative and Senatorial Bodies, he was compelled, by his own constitution, to part with much of the power which he wielded since the 2d of December last. For five months France has enjoyed a despotism as complete as Russia has ever known.

Nothing worthy of note has occurred in other parts of Europe.

In South America, the most remarkable event which has occurred since this year commenced has been the overthrow of Rosas, the Dictator of Buenos Ayres, and his flight from the country, with his daughter, in an English ship. A great battle was fought on the 3d of February, at the distance of fifteen miles from Buenos Ayres, in which the united army of the Banda-Orientalists and Brazilians, commanded by Urquiza, completely routed the troops of the Tyrant. This event will probably restore peace to all the provinces in the valley of La Plata, which have been so long at war with each other. If so, one may hope to see Montevideo, as well as Buenos Ayres, far more accessible to the Gospel than they now are. May GOD so order it! And may He incline the hearts of His children in this land, and in other Protestant countries, to feel a deeper interest in South America, and pray and do more for the spread of the true Gospel in these important territories.

TO THE READER.

We are compelled to postpone the continuation of our notices of the Evangelical Denominations in this country, and of Christendom abroad, as well as one or two Let-

ters to Dr. Candlish, for the present. In the July number we hope to resume these series of papers. In that number we shall make some *Addenda* to the sketches which we have given of the Reformed Presbyterian and Associate Presbyterian Churches, for which we have not room in the present number.

THE THIRD ANNIVERSARY OF THE SOCIETY.

The Third Annual Meeting of the American and Foreign Christian Union will take place (God willing), on Tuesday May 11th, in the Broadway Tabernacle. The exercises will commence at ten o'clock, A. M. We look forward to a meeting of more than ordinary interest. The Report will show a considerable advance in receipts, in labor performed, etc. during the past year. Several able and interesting speakers are expected to address the meeting.

ANNUAL SERMON.

It is expected that the Annual Sermon before the Society will be preached on Sabbath night, May 9th, by the Rev. John P. Durbin, D. D. of the Methodist Episcopal Church. We may safely promise such of our readers as may be able to hear that sermon a treat of no ordinary character. The distinguished talents of the preacher, and his extensive knowledge of the countries in Europe which constitute a most important portion of the field of the Society's operations, are a sufficient guarantee for the promise which we make.

ARRIVAL OF CONVERTS FROM ROME.

We have been much pleased with two interesting converts from Romanism, who have recently arrived on our shores; one a Roman Catholic priest from Germany; the other, a young Italian gentleman from Florence.

AN ESCAPE.

We have received a letter from Rome that contains an account of the escape of a Dominican monk, twenty-one years of age, from Italy, by way of Rome and Civita Vecchia, and of his arrival at Geneva, where he intends to place himself under the instruction of Dr. De Sanctis.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th APRIL, 1852.

MAINE.

Dennysville, Peter E. Vose, for Life Member hereafter,	$10 00

NEW HAMPSHIRE.

Henniker, Abel Connor, to make Rev. J. M. R. Eaton, L. M.,	$30 00
Chester, Ephraim Orcutt, Annuity,	5 00
Cong. Church,	17 47

VERMONT.

Bennington, 1st Cong. Church, in part to const. a L. M.,	$20 00
Manchester, Collection per M. B. Goodwin,	19 00

MASSACHUSETTS.

West Dennis, Capt. Sylvester Crowell, $1 Mrs. S. C. C., Sunday S. class, $1; Children of Maternal Association, $1 33,	$3 33
South Dennis, Ladies of Maternal Asso.,	4 67
Harmony, Conference, per Rev. L. Griggs,	200 00
Oxford, Cong. Church,	7 75
Sandwich, Puritan Cong. Church,	4 00
Westboro', Evang. Cong. Ch.,	50 28
West Medway, Nelson Force,	2 00

Waltham, Joanna Bond, to make herself L. M., ... 30 00
Lowell, Kirk-street Church, ... 16 07
Hopkinton, Lee Claflin, $27, and William Claflin, $10; to make Wm. Claflin L. M., $37; Cong. Ch., to make Saml. Morse L. M., $32.75, ... 69 75
Norton, Wheaton Female Seminary, a Balance, ... 3 60
Boston, Park-st. Ch. $107.18, ... 107 18
Bowdoin-st. Church, ... 157 36
Pine-st. Church, ... 44 60
Essex-st. Church, ... 98 70
Central Church (of which $30 from Henry D. Oliphant,) to make himself L. Member, ... 126 33
Mt. Vernon Church, (of which $30 from Julias A. Palmer,) to make Rev. Wm. L. Mather, of Mattapoisett, L. M., ... 345 83
Maverick Church, ... 28 73
Salem-st. Church, ... 70 81
Phillips Church, to make Dea. Alvan Simonds, and Dea. Jeremy Drake, L. Members, ... 62 00
Old South Ch., to make Rev. William Jenks, D. D., a L. Director, . . . 100 00

CONNECTICUT.

South Farms, Rev. Daniel L. Parmelee, . . $10 00
Mansfield Centre, Rev. A. S. Atwood, . . 1 00
Bethlehem, Cong. Ch. and Society, . . . 15 00
Madison, Cong. Ch., (Rev. S. N. Shepard,) . 24 50
East Hartford, Cong. Ch., (Rev. S. Spring,) 26 00
Woodstock, 1st Cong. Ch., (Rev. J. Curtiss,) 8 10
Suffield, 1st Cong. Ch., (in part,) 25 00
Darian, Cong. Ch. and Society, to make, in part, Rev. Ezra D. Kenney L. M. . . 15 00

NEW-YORK.

City, John W. Corson, M. D., $5; R. H. McCurdy, addl. to Mercer-st. Ch. and in full to make his Son a L. M., $5; a Member of Dr. Ferris' Ch., $2; North Dutch Ch., $109.81; Lafayette D. R. Ch., 261.94, ... 383 75
Seeley Creek, Rev. Simeon R. Jones, $2; Mrs. Rachel G. Jones, $2, ... 4 00
Sweden, Miss Mary Emogene Capen, L. M., by Sarah Capen, ... 30 00
Pierpont, 1st Refd. Dutch Ch., (Rev. J. M. Berry,) 10 15
Husenville, Presb. Ch., (Rev. Van Amburg,) 7 29
Hamburg, Presb. Ch., (Rev. F. T. Williams,) 3 60
Patterson, Presb. Ch., (Rev. E. P. Benedict,) 18 25
Rhinebeck, Refd. Dutch, to constitute Rev. Peter Striker a L. M., ... 46 87
M. E. Church, (Rev. Mereene,) . . 4 00
City Dutchess Co., Presb. Ch., to const. Rev. T. Todd L. M., ... 17 11
Buffalo, Central Presb. Church, ... 14 24
Oakland, Presb. Church, ... 5 15
Nunda, Presb. Church, ... 16 71
Mt. Morris, Presb. Ch., $14.11; Bapt. Ch., $2.97, ... 17 08
Genessee, Presb. Church, ... 15 25
Livonia, Presb. Church, ... 25 00
Richmond, Presb. Church, ... 10 00
Clarkson, Cong. Church, ... 7 00
Sweden, Presb. Church, ... 9 11
Brockport, Presb. Church, to const. Daniel Belden L. Member, ... 30 31
Albert Curtiss, in part of Bequest of his Father Isaac Curtiss, ... 250 00
Albany, Ladies' Christian Union, $10; R. E. Williams, $1; a Friend, 25c., . . . 11 25
East Albany, William Valentine, ... 1 00
Haverstraw, Central Presb. Ch., (Rev. Mr. Freeman,) in part, ... 32 18
1st Presb. Ch., (Rev. Mr. Trowbridge,) 55 50
Brashers Falls, Calvin Hubbard, Annl., . . 5 00
York, Ass. Refd. Presb. Ch., in full of J. M. Herron, L. Member, ... 10 00
Chittenango, ... 6 37
Herkimer, Refd. Dutch Ch., $3.12; Methodist Ch., $2.36, ... 5 48
Paris Hill, ... 9 17
Fulton, in part to const. Rev. E. Lord L. M. 29 20
New Haven, ... 12 98
Mexicoville, ... 4 25
Mexico, ... 2 30
Holand Patent, in part to const. Mrs. C. P. Jones L. M., ... 20 02
Fayetteville, ... 9 98
Cazenovia, ... 14 72
Stone Arabia, ... 3 91
Springfield, Meth. Ch., $1.37; Presb. Ch., to const. Mrs. Polly Dean L. M., . . . 35 69
East Springfield, Ass. Refd. Ch., Balance of Last Year, to const. Rev. J. B. Robinson L. Member, ... 10 43
Sanquoit, in part, ... 8 35
Rochester, 1st Presb. Ch., $252; 2d Presb. Ch., $51.87; Washington st. Presb. Ch., $34; Second Bapt. Ch., $5.88, . 343 75
Utica, Rev. Mr. Dickson's Church, ... 24 00
Albany, Maurice E. Viele, $10; Dr. H. M. Paine, $10; South Dutch Ch., (Rev. Mr. Holloway,) $16.37, ... 36 37
Medina, Meth. Ch., $7.87; Mrs. Robinson, 50c., ... 8 37
Lockport, Cong. Ch., to const. Daniel Newhall, L. M., $19.25; Presb. Ch. and Cong., $93.74, ... 112 99
Pittsfield, Cong. Ch., $28, Stephen Lush, $2, 30 00
Kingsboro, Collection, per Rev. Dr. Yale, . 27 75
Gloversville, Collection, per Rev. Dr. Yale, 35 25
Florida, Presb. Ch., Additional, ... 9 00
Lansingburg, Edward Taylor, ... 5 00
Hunter, Putnam Proctor Brandt, deceased, 5 18

NEW JERSEY.

Wykoff. Refd. Dutch Ch., (Rev. A. G. Ryerson,) $8 77
Madison, Phebe Lindsley, ... 1 00
Keyport, M. E. Church, a Balance, . . . 0 84
Somerville, 1st Refd. Dutch Ch., in part, . 18 00
Clarksboro, M. E. Ch., Additional, . . . 2 00

PENNSYLVANIA.

So. Hermitage, Female Tract Society of Wanesburgh, and Others, ... $5 00
Bethany, Presb. Ch., in part, ... 7 80
Honesdale, Presb. Church, ... 100 10
Bethany, Presb. Ch., Additional, ... 2 00
Philadelphia, Crown-st. Refd. D. Ch., in part, $40; Rev. Dr. Crawford's Ch., a few friends, $7.14; Cedar-st. Presb. Ch., (Rev. Mr. Ramsay,) $12; 1st Independent Ch., (Rev. John Chambers,) Addl., $25; Central Presb. Ch., (Rev. Mr. Duffield.) Addl., $25, ... 109 14
Darby, Presb. Church, ... 15 20
Marple, Presb. Ch., Additional, ... 4 25
Lancaster, Union Meeting, ... 30 00

MARYLAND.

Seneca Mills, Rev. C. H. Nourse, ... $1 00
Baltimore, R. and R., ... 4 00
Edward Wright, ... 600 00
Cash, ... 10 00

VIRGINIA.

Highland County, Miss Nancy Emerson, in part, to make herself L. M., by Rev. A. Emerson, ... $20 00

NORTH CAROLINA.

Wilmington, Presb. Ch., $33.67; 1st Bap. Ch., $5, ... $38 67

SOUTH CAROLINA.

Columbia, Methodist Ch., (Rev. Mr. Walker,) $16.50; Dr. S. Blanding, $4.00, . 20 50

GEORGIA.

Macon, Methodist Ch., (Rev. Mr. Anthony,) $3.25; Presb. Ch., $63.15; Edwin Graves and Others, $30, ... $96 40
Athens, Mrs. A. Nesbitt, and Others, $22; Presb. Ch., (Rev. Dr. Hoyt,) $32.15, . 54 15

ALABAMA.

Selma, N. Waller, ... $5 00

MISSISSIPPI.

Natches, Pine Ridge Ch., in full, with $15 before reported, to const. Rev. B. H. Williams, and James F. McCaleb, L. Members, ... $46 15

ILLINOIS.

Lisbon, Levi Pierce, ... $1 00
Quincy, 1st Cong. Ch., to const. Rev. Rollin Mears a L. M., ... 35 70

INDIANA.

Indianapolis, M. E. Ch., in part, $11.90; Bapt. Ch., to const. Rev. T. R. Cressy a L. M., $30 99; United Brethren Ch., $4.05; English Lutheran Ch., $10.45; Asso. Refd. Presb. Ch., in part, $4.75; Canal M. E. Ch., $6.91; German M. E. Ch., in part, $7; African M. E. Ch., 40c.; Roberts Chapel, M. E. Ch., to constitute Pres. Wm. Wilson L. M., $32.70; Christian Chapel Ch., in part, $6.50; Wesley Chapel Ch., to const. Wesley Chapel L. M., $31.35; 1st Presb. Ch., (O. S.) to const. Rev. J. A. McClung a L. M., $34.95, . . . $181 95
Terra Haute, Cong. Ch., ... 5 00
Greenwood, Presb. Ch., (N. S.) and Southport Presb. Church, (N. S.) towards making Rev. P. S. Clelland a L. M., . 20 85
Buck Creek, Bap. Church, ... 8 00
Anderson, Rev. Mr. Scofield, ... 4 00
Waveland, Collection, in part, for Rev. Moody Chase, a L. M., $15.97; 1st Presb. Ch., (O. S.) $2, ... 17 97

OHIO.

Cleveland, Mrs. Mills, $15; E. Hosmer, $5; Others, $10, ... $30 00
Newark, Rev. Wm. Wylie, D. D., $2; Mrs. Wylie, $1; Dr. J. J. Brice, $1; Robt. Milligan, $1; Enoc Lewis, 50c.; J. J. Reynolds, 50c.; George B. Wright, Esq., $1; George F. Moore, $1; Mrs. Culbertson, 50c.; Dea. James Young, $1; Wm. Long, $1; M. E. Ch., Collection, $2.05, ... 12 55
Zanesville, M. E. Ch., (Rev. E. M. Boring,) 15 50
Putnam, Presb. Ch., Rev. Addison Kingsbury, ... 25 50
Mansfield, Cong. Ch., Rev. J. B. Walker, $20.15; Presb. Ch., Rev. J. W. Dickey, $12.45; M. E. Ch., $1.40; Mr. Bartley, $1; Others, 67c., ... 35 67
Jersey, Presb. Ch., Rev. Chas. Putnam, . . 13 75
Johnstown, Rev. Edmund Gorland, $1; Mrs. Gorland, $1, ... 2 00
Alexandria, Wm. Fitch, Esq., $3; Others, $4.30, ... 7 30
Granville, Bapt. Ch., Rev. Mr. Hall, $6.50; Presb. Ch., in part, $18.30, ... 24 80

ERRATA.—Somers, Conn., Cong. Ch., as reported in February,—should be a "Friend" in Connecticut, to make Mrs. Lathrop a L. M.

ANSON G. PHELPS, JUN.
Treasr. of Amer. & For. Christian Union.
New-York, April 10, 1852.

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